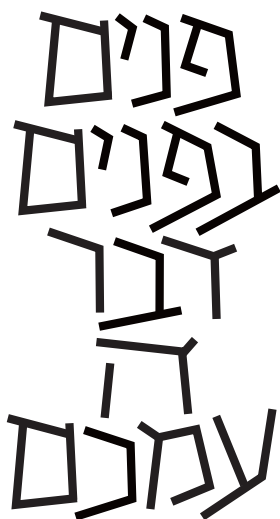


THE MILLER EDITION

מחזור קורן לשבועות  
THE KOREN SHAVUOT MAHZOR



WITH INTRODUCTION, TRANSLATION  
AND COMMENTARY BY

Rabbi Lord Jonathan Sacks שליט"א

•

KOREN PUBLISHERS JERUSALEM

The Koren Shavuot Maḥzor  
The Miller Edition  
First North American Hebrew/English Edition, 2016

Koren Publishers Jerusalem Ltd.  
POB 4044, Jerusalem 91040, ISRAEL  
POB 8531, New Milford, CT 06776, USA

[www.korenpub.com](http://www.korenpub.com)

Koren Tanakh Font © 1962, 2016 Koren Publishers Jerusalem Ltd.  
Koren Siddur Font and text design © 1981, 2016 Koren Publishers Jerusalem Ltd.  
English translation and commentary © 2006, 2016 Jonathan Sacks.

Considerable research and expense have gone into the creation of this publication. Unauthorized copying may be considered *geneivat da'at* and breach of copyright law. No part of this publication (content or design, including use of the Koren fonts) may be reproduced, stored in a retrieval system or transmitted in any form or by any means electronic, mechanical, photocopying or otherwise, without the prior written permission of the publisher, except in the case of brief quotations embedded in critical articles or reviews.

The creation of this Maḥzor was made possible with the generous support of Torah Education in Israel.

Standard Size, Hardcover, ISBN 978-965-301-818-1  
Compact Size, Hardcover, ISBN 978-965-301-819-8

SHUA1

**The Miller Edition**  
*of the*  
**KOREN SHAVUOT MAḤZOR**  
*is dedicated*  
*to the memories of our parents*

**Martin M. Miller, ז"ל**  
מרדכי מיכל בן יונה

**Florence Miller, ז"ל**  
גיטע פרומע בת ברוך מרדכי

**Sigmund Brief, ז"ל**  
שמעון בן צבי הלוי

**Itta Brief, ז"ל**  
איטה בת בן-ציון

*May they continue to inspire and serve as models  
for our children, grandchildren,  
and their families.*

**Renée and Matthew Miller**  
Jerusalem, Sivan 5776 (June 2016)

## PREFACE

## זמן מתן תורתנו

*The time of the giving of our Torah*

Why does the Torah not explicitly associate the holiday of Shavuot with the giving of the Torah? The answer, says the Maharal, lies in the fact that Shavuot is a *hag* – a holiday on which we celebrate and rejoice. An explicit association of Shavuot with the giving of the Torah would constitute a commandment to rejoice about our having received the Torah. But happiness cannot be legislated – it must originate within us. Salvation from slavery is marked by Pesah, and God’s protection in the wilderness which we celebrate on Sukkot is obvious grounds for joy. Receiving the Torah might not appear to the casual observer as a reason to rejoice. It was left to the Jewish people, as a community and as individuals, to reach this conclusion on our own, to appreciate and celebrate the privilege of *Matan Torah* (Rabbi Yehuda Amital, ז"ל). It is our hope that this *Koren Shavuot Maḥzor*, with its elucidating translations and thought-provoking commentaries, will help *Klal Yisrael* reach the understanding of the enormity of the gift we have received, enabling us to rejoice as that gift warrants.

We could not have embarked on this project without the moral leadership and intellectual spark of Rabbi Lord Jonathan Sacks. Rabbi Sacks provides an invaluable guide to the liturgy through his remarkable introduction, translation, and commentary. His work not only clarifies the text and explains the teachings of our sages, but uniquely and seamlessly weaves profound concepts of Judaism into the reality of contemporary life. It was our distinct privilege to work with Rabbi Sacks to create a *Maḥzor* that we believe appropriately reflects the complexity and depth of Jewish prayer.

The Rabbinical Council of America has long been the moral and professional voice of traditional Orthodoxy in North America. The publication of this *Maḥzor* marks Koren’s first association with the RCA; this endorsement has great meaning for us and we thank Rabbi Leonard Matanky, Rabbi Shalom Baum and Executive Director Rabbi Mark Dratch under whose leadership the RCA has grown and expanded its activities for the benefit of the religious life of Jews everywhere.

We only hope that all these contributions are matched by the scholarship, design, and typography that have been hallmarks of Koren Publishers Jerusalem for more than fifty years. Koren is privileged to have a small, but remarkably talented team of consummate and dedicated professionals. Rabbi David Fuchs supervised the textual aspects of the work. Rachel Meghnagi edited the English texts and Efrat Gross the Hebrew texts. Jessica Sacks supplied the superb translations of *Megillat Rut*, the Torah readings, and many of the *piyutim*. The text of the *mishnayot* for *Tikkun Leil Shavuot* was taken from the Noedition of the *Koren Talmud Bavli*, with commentary and elucidation by Rav Adin Steinsaltz (Even Israel). Rabbi Eli Clark contributed the informative and useful Halakha Guide. We thank Esther Be'er for assembling and typesetting the texts.

This new edition of the Koren Maḥzor continues the Koren tradition of making the language of prayer more accessible, thus enhancing the prayer experience. One of the unique features of the Maḥzor is the use of typesetting to break up a prayer phrase-by-phrase – rather than using a block paragraph format – so that the reader will naturally pause at the correct places. No commas appear in the Hebrew text at the end of lines, but in the English translation, where linguistic clarity requires, we have retained the use of commas at the end of lines. Unlike other Hebrew/English *maḥzorim*, the Hebrew text is on the left-hand page and the English on the right. This arrangement preserves the distinctive “fanning out” effect of the Koren text and the beauty of the Koren layout.

We hope and pray that this Maḥzor, like all our publications, extends the vision of Koren's founder, Eliyahu Koren, to a new generation, to further *Avodat HaShem* for Jews everywhere.

Matthew Miller, Publisher  
Jerusalem, 5776 (2016)

## CONTENTS

	vii	Preface	
מבוא	ix	Foreword	
פתח דבר	xiii	Introduction: The Greatest Gift	
הקדמה			
<b>ערב שבועות</b>		<b>EREV SHAVUOT</b>	
עירובין	3	Eiruvin	
הדלקת נרות	5	Candle Lighting	
מנחה לחול	9	Minḥa for Weekdays	
<b>ליל יום טוב</b>		<b>YOM TOV EVENING</b>	
קבלת שבת	41	Kabbalat Shabbat	
מעריב ליום טוב	47	Ma'ariv for Yom Tov	
מערבות	95	Ma'aravot	
עמידה למעריב של יום טוב	63	Amida for Ma'ariv of Yom Tov	
קידוש לליל יום טוב	137	Kiddush for Yom Tov Evening	
ברכת המזון	141	Birkat HaMazon / Grace after Meals	
<b>תיקון ליל שבועות</b>	165	<b>TIKKUN LEIL SHAVUOT</b>	
מעמד הר סיני (מתוך מסכת שבת)	171	The Revelation at Mount Sinai	
<b>יום טוב</b>		<b>YOM TOV</b>	
השכמת הבוקר	217	On Waking	
פסוקי דזמרה	269	Pesukei DeZimra	
האל בתעצומות עוז	315	"God – in Your absolute power"	
ברכו	321	Barekhu	
קריאת שמע	337	The Shema	
עמידה לשחרית של יום טוב	347	Amida for Shaḥarit of Yom Tov	
סדר הלל	361	Hallel	
סדר קריאת התורה	379	Reading of the Torah for the First Day of Shavuot	
ליום טוב ראשון של שבועות			
תפילה לשלום המלכות	429	Prayer for the Welfare of the Government	
תפילה לשלום מדינת ישראל	433	Prayer for the State of Israel	

מגילת רות	439	The Book of Ruth
סדר קריאת התורה ליום טוב שני של שבועות	459	Reading of the Torah for the Second Day of Shavuot
תפילה לשלום המלכות	495	Prayer for the Welfare of the Government
תפילה לשלום מדינת ישראל	499	Prayer for the State of Israel
יזכור	503	Yizkor
מוסף ליום טוב	519	Musaf for Yom Tov
חזרת הש"ץ למוסף	537	Leader's Repetition for Musaf
ברכת כהנים	553	Birkat Kohanim
קידושא רבה ליום טוב	593	Kiddush for Yom Tov Morning
מנחה ליום טוב	595	Minḥa for Yom Tov
סדר קריאת התורה (שבת)	601	Reading of the Torah (Shabbat)
עמידה למנחה של יום טוב	613	Amida for Minḥa of Yom Tov
מעריב למוצאי יום טוב	631	Ma'ariv on Motza'ei Yom Tov
קידוש לבנה	677	Blessing of the New Moon
סדר הבדלה	687	Havdala
סדר ברית מילה	691	Brit Mila
ברכת כהנים בארץ ישראל	697	Birkat Kohanim in Israel
פיוטים נוספים	700	Additional Piyutim
הלכות שבועות	773	Guide to Shavuot
מדריך הלכתי למבקר בישראל	776	Guide for Visitors to Israel
קדיש דרבנן באותיות לועזיות	778	Rabbis' Kaddish Transliterated
קדיש יתום באותיות לועזיות	779	Mourner's Kaddish Transliterated

# INTRODUCTION

## THE GREATEST GIFT:

*Essays on the themes  
and concepts of Shavuot*

*by*

RABBI LORD  
JONATHAN SACKS



## INTRODUCTION

## THE GREATEST GIFT

1. *The Enigma of Shavuot*

Shavuot is a riddle wrapped in a mystery inside an enigma.

It is the only festival in the Torah without a specific date in the Jewish calendar. We know exactly when Pesah and Sukkot occur. The same is true for Rosh HaShana and Yom Kippur. Each has its given day or days in the cycle of the year. Not so Shavuot. Nowhere does the Torah say that we should celebrate it on such-and-such a day in a specific month. Instead it says: “And you shall count seven complete weeks from the day following the first day of the festival, when you brought the omer as a wave-offering... And you shall proclaim on that day – it shall be a sacred assembly for you: you may not perform any laborious work” (Lev. 23:15–21). The text in Deuteronomy is even less specific: “Count for yourselves seven weeks; when the sickle begins to cut the standing grain” (Deut. 16:9).

Not only does the Torah not specify a date: for a prolonged period, until the calendar was fixed by calculation in the fourth century, it could fall on three *different* days, depending on whether in any given year Nisan and Iyar were both short months of twenty-nine days, or both long, of thirty days, or one was long, the other short. If both were long, Shavuot fell on the fifth of Sivan. If one was long and one short, it was celebrated on the sixth, and if both were short, it occurred on the seventh. This makes it difficult to understand how it could be a commemoration of any historical event, since events happen on particular days of the year, while Shavuot did not.

These, though, are minor problems when it comes to dating Shavuot. The larger problem lies in the phrase the Torah uses to describe the day on which the seven-week count begins. Above, we translated it as “the day following the first day of the festival.” However, the text actually says *mimoḥorat haShabbat*, literally “the day after the Sabbath.” Reading the phrase literally, this means Sunday, from which it follows that Shavuot, the fiftieth day, also falls on a Sunday. This gave rise to an extraordinary range of interpretations, reflecting the deep schisms in Jewish life in the late Second Temple period between Pharisees and other groups like the

Boethusians, Sadducees, Samaritans and the Qumran sect of the Dead Sea Scrolls.

Later in the age of the Geonim, from the eighth century onward, a similar controversy arose between the followers of the rabbis and the Karaites. The Pharisees and the rabbis held, as we do, that there is an Oral tradition, the *Torah shebe'al peh*, of equal authority with the Torah's written text, the *Torah shebikhtav*. That tradition said that in this case, "the day after the Sabbath" means "the day after the first day of the festival," which, being a day of rest, could also be called Shabbat.

The other groups, denying the oral tradition, held that the "Shabbat" was to be construed literally. For them the Omer – the sheaf of the wave offering – was to be offered on a Sunday, and Shavuot fell on Sunday seven weeks later. The Boethusians, Sadducees and Karaites understood the phrase as "the day after the Shabbat *during* Pesah." The Qumran sect understood it to refer to the Shabbat *after* Pesah. Both the sect and the Book of Jubilees (second century BCE) had a fixed solar calendar, according to which Shavuot always fell on the fifteenth of Sivan. The Jews of Ethiopia held a fourth view, understanding it to mean the last day of the festival, so for them Shavuot fell six days later than for the Pharisees and rabbis.

The result was chaos, at least one mark of which is still evident today in the institution known as *Yom Tov sheni shel galuyot*, the second day of the festival observed outside Israel. Often this is thought of as the result of the ancient system by which the new moon was determined, month by month, on the basis of eye-witness testimony. No one could tell in advance of the court's decision when the new month would begin. Immediately the month had been fixed, messengers were sent out to notify communities, and since it took them a long time to make the journey, Diaspora communities had to keep festivals for two days because of the doubt as to whether the previous month was long or short.

In fact, the real reason is significantly different. During the Second Temple period there was no need for a second day even in Babylonia because the decision of the court was conveyed that night by the lighting of a series of bonfires that stretched from Israel to Babylonia. However, as a result of controversies about the calendar, one of which was about the determination of the date of Shavuot, the bonfires were sabotaged. Thereafter, the news had to be conveyed by messengers instead (Mishna,

*Rosh HaShana* 2:2). So the second day owes its existence not to the absence of a system of rapid communication, but rather to a lack of unity and mutual respect within the Jewish people itself. Ironically, serving one God did not always create one nation.

The second strange fact about Shavuot is that nowhere does the Torah link it to a specific historical event. Pesah recalls the exodus from Egypt. Sukkot is a reminder of the forty years in the desert when the Israelites lived in temporary dwellings. Shavuot is given, explicitly in the Torah, no such historical dimension. We know it as *zeman matan torateinu*, “the time of the giving of our Torah,” the anniversary of the revelation at Mount Sinai. But this identification appears nowhere in the Torah or elsewhere in Tanakh. Only in the Talmud (see for example, *Pesaḥim* 68b, among others) do we begin to find this connection.

What is more, until the fourth century, as we have seen, Shavuot could occur on the fifth, sixth or seventh of Sivan. So whichever date the Torah was given, Shavuot did not necessarily fall on that day. Nor was there agreement as to which day the Torah was in fact given. The Talmud records a dispute between the other sages and Rabbi Yose. The sages held that it was given on the sixth of Sivan. Rabbi Yose disagreed and argued that it was given on the seventh (*Shabbat* 86b; see page 171). His view could not be lightly dismissed, since Rabbi Yose had a reputation for clarity and precision that often gave his rulings authority (*Eirubin* 46b; *Gittin* 67a). It follows that, at least in Israel where Shavuot is observed for only one day, the sixth of Sivan, in Rabbi Yose’s view Shavuot falls *not* on the day the Torah was given, but the day before.

So, according to the written sources, biblical and post-biblical, there was intense debate as to when Shavuot is celebrated and why. That is what makes the study of this particular festival so fascinating, for the conflict of interpretations has to do not just with the wording of the Torah and its connection with historical events. It has to do with one of the most fundamental questions of all: what it is to be a Jew and why. Shavuot will turn out to be, among other things, the festival of Jewish identity.

#### CELEBRATING THE LAND

One fact emerges with great clarity from the biblical sources. Shavuot is an agricultural celebration. Exodus calls it the “time of the first wheat

harvest" (Ex. 23:16). Numbers calls it "the day of the first fruits" (Num. 28:26). Deuteronomy defines the start of the seven-week count as "when the sickle begins to cut the standing grain" (Deut. 16:9). Leviticus 23 interrupts its account of holy days to add, immediately after giving the details of Shavuot, a command that has nothing to do with festivals: "And when you reap the grain of your land, do not finish reaping the corner of your field, and do not collect the fallen remnants of your harvest: you must leave them for the poor and for the stranger." This is the practice vividly described in the book of Ruth. Whenever Shavuot is mentioned in the Torah, we can almost smell the fragrance of fields, feel the open air, and see the harvested grain. It is supremely the farmers' festival.

According to one Talmudic passage (*Menahot* 65a), this was the logic behind the sectarians' practice of always celebrating Shavuot on a Sunday. Challenged by Rabban Yoḥanan ben Zakkai as to why, unlike all the other festivals, Shavuot should have a fixed day in the week rather than in the month, an elderly Boethusian gave the explanation that Moses was "a lover of Israel." Realizing that after seven exhausting weeks in the field, farmers would be tired, he (or rather, God) had compassion on them and gave them a long weekend! Since Shavuot, unlike Pesah and Sukkot, lasts for only one day, ensuring that it always fell on Sunday gave weary farmers two consecutive days of rest.

However, the problem remains. Pesah and Sukkot are also agricultural and seasonal. Pesah is the festival of spring. Sukkot is the festival of ingathering, the autumn harvest. But each also had a historical dimension. That is what made these festivals unique in the ancient world. Every society had agricultural festivals. There was nothing odd in seeing God in nature. None before Israel, though, had seen God in history or regarded collective memory as a religious obligation. It may therefore have been that Shavuot also had a historical dimension from the outset, but one that had to do with the land. It was the day that celebrated the gift of the Promised Land.

This is purely speculative, but it is supported by several considerations. First is the seven-week countdown that we find in no other festival. The obvious analogy is with the seven-year cycle of *shemitta*, the year of release, culminating in the fiftieth or Jubilee year. These had primarily (though not exclusively) to do with fields, produce, agricultural labor

and the ownership of land. The count was set in motion by the offering of the Omer from the first of the barley harvest, while on Shavuot itself the key offering was two loaves of bread from the wheat harvest. So the seven weeks were the time when the people were most conscious of God's blessing in "bringing forth bread from the earth." R. Yehuda HeHasid (Germany, twelfth–thirteenth century) suggested that the fifty-day count was instituted because people were so busy and preoccupied in the fields that they might otherwise forget to celebrate the festival on time. It was the obvious time to celebrate the land promised, and blessed, by God.

Second, there is an obvious lacuna in the pilgrimage festivals themselves. Pesah is about the start of the journey from Egypt. Sukkot recalls the forty years of the journey itself. What is missing is a festival celebrating journey's end, the arrival at the destination. Logic would suggest that this was Shavuot. Interestingly, this is what it became again in the kibbutzim during the early years of the modern state. Secular Israelis reappropriated Shavuot precisely as a celebration of the land.

Third, the theme of the Mosaic books as a whole is *the promise of the land*. In Genesis, God makes the promise seven times to Abraham, once to Isaac and three times to Jacob. Jewish history begins with Abraham leaving his family and traveling to "the land that I will show you" (Gen. 12:1). The rest of the Torah from Exodus to Deuteronomy is about the Israelites' journey from Egypt toward it. If the gift of the land is the supreme divine promise, it would be extraordinary *not* to have a festival marking its fulfillment.

Fourth, the book of Joshua tells us that it was *the act of eating the grain of the land* that made the Israelites vividly aware that the wilderness era had ended. We read that "They ate of the produce of the land on the day after the Pesah, matzot and roasted grain, on that very day. And the manna ceased [to come down] the next day, when they ate of the produce of the land, and the children of Israel no longer had manna; they ate of the crops of the land of Canaan that year" (Josh. 5:11–12). The manna stopped, in other words, on the day that became fixed as the offering of the Omer that began the seven-week count to Shavuot. Historically, therefore, the new grain each year was a reminder of how the Israelites first tasted the produce of what Moses described as "a land of wheat and barley" (Deut. 8:8).

We know precisely how this history was celebrated. The Torah defines Shavuot as “the festival of the first fruits,” and tells us that on bringing first fruits to the central Sanctuary, each farmer was to make a declaration:

“My father was a wandering Aramean, and he went down into Egypt... And the Egyptians dealt cruelly with us and oppressed us, and imposed hard labor on us... And the LORD brought us out of Egypt with a strong hand and an outstretched arm... He brought us to this place and gave us this land, a land flowing with milk and honey; and now I bring the first fruits of the soil that You, LORD, have given me.” (Deuteronomy 26:5–10)

We are familiar with this passage because, for at least the last two thousand years, it has occupied a central place in the Haggada on Pesah, but its original context was the bringing of first fruits to the Temple on Shavuot. *The first regular historical declaration made by the people as a whole had to do with the gift of the land.* This then is the most likely historical dimension of the festival during some periods of the biblical age. It was the day when once a year, coupled with an act of thanksgiving for the grain harvest, the Israelites came to the Temple and told the story of their arrival at the land itself. It was when the nation gave expression to the sense of gratitude Moses believed they ought to have:

For the LORD your God is bringing you into a good land – a land with brooks, streams, and deep springs gushing out into the valleys and hills; a land of wheat and barley, vines and fig trees, pomegranates, olive oil and honey; a land where bread will not be scarce and you will lack nothing... You will eat and be satisfied, then you shall bless the LORD your God for the good land He has given you. (Deuteronomy 8:7–10)

This was traditionally understood as the biblical source of the command to say Grace after Meals, but it is not impossible that it was also the basis for an annual celebration on Shavuot. This, to repeat, is pure conjecture. What gives it force, however, is that were it not so, there would have been no annual celebration of the single most important fact about Israel’s existence as a nation, namely that it lived in the land given

by God in fulfillment of the promise He had made to their ancestors at the dawn of their history. Neither Pesah nor Sukkot are about this. They are festivals of exodus and exile. Shavuot completes the cycle by being the festival of homecoming. That was its historical dimension, made explicit in the *Vidui bikkurim*, the declaration accompanying the first fruits, and symbolized in the two loaves of wheat that were the special offering of Shavuot.

If so, we can understand two longstanding customs of Shavuot: eating dairy food and decorating the synagogue with flowers and foliage. The milk recalls the phrase most associated with Israel – “a land flowing with milk and honey” – that appears no fewer than fifteen times in the Torah. The flowers and foliage recall God’s blessing if the people follow Him: “I will give grass in your field for your cattle, and you shall eat and be satisfied” (Deut. 11:15).

It would also follow that the three pilgrimage festivals correspond to three different kinds of bread. Pesah is about “the bread of oppression” our ancestors ate in Egypt. Sukkot is about the manna, the “bread from heaven” they ate for forty years in the wilderness, the sukka itself symbolizing the clouds of glory that appeared just before the manna fell for the first time (Ex. 13:21; 16:10). Shavuot, with its offering of “two loaves” (Lev. 23:17), is about the bread of freedom made with the grain of the land itself. So it might once have been. But something happened that decisively changed people’s understanding of the day itself.

#### EXILE AND IDENTITY

What changed was that Israel lost the land. In 722 BCE Assyria conquered the northern kingdom and transported its population, known to history as the Lost Ten Tribes. In 597 BCE Babylonia defeated Judah, the kingdom of the south, taking its king and other leaders captive. In 588–586 BCE it attacked again, this time, after a prolonged siege, destroying the Temple. In the book of Lamentations we can still sense the trauma, undiminished by time.

You cannot celebrate the land when you have lost it. You cannot rejoice over the produce of the fields if the fields are no longer yours. You cannot thank God for the gift of home when you are in exile. “How can we sing the LORD’s song on foreign soil?” asked the people, weeping by

# מחזור קורן לשבועות

THE KOREN SHAVUOT MAḤZOR



## Erev Shabbat and Yom Tov

### EIRUV TEḤUMIN

*On Shabbat and Yom Tov it is forbidden to walk more than 2000 cubits (about 3000 feet) beyond the boundary (teḥum) of the town where you live or are staying when the day begins.*

*By placing food sufficient for two meals, before nightfall, at a point within 2000 cubits from the town limits, you confer on that place the status of a dwelling for the next day, and are then permitted to walk 2000 cubits from there.*

**ברוך** Blessed are You, LORD our God, King of the Universe,  
who has made us holy through His commandments,  
and has commanded us about the mitzva of Eiruv.

By this Eiruv may we be permitted to walk from this place,  
two thousand cubits in any direction.

### EIRUV ḤATZEROT

*On Shabbat it is forbidden to carry objects from one private domain to another, or from a private domain into space shared by others, such as a communal staircase, corridor or courtyard. If Shavuot falls on Friday, an Eiruv Hatzerot is created when each of the Jewish households in a court or apartment block, before Yom Tov, places a piece of bread in one of the homes. The entire court or block then becomes a single private domain within which it is permitted to carry.*

**ברוך** Blessed are You, LORD our God, King of the Universe,  
who has made us holy through His commandments,  
and has commanded us about the mitzva of Eiruv.

By this Eiruv may we be permitted to move,  
carry out and carry in from the houses to the courtyard,  
or from the courtyard to the houses, or from house to house,  
for all the houses within the courtyard.

---

that joins day and night; *arev*, “a guarantor,” who joins another person or persons in a bond of shared responsibility, and *arev*, “pleasant,” the mood that prevails when people join in friendship. An *eiruv* softens the sharp divide of boundaries.

An *eiruv teḥumin* is a device that allows us to walk for up to two thousand cubits beyond the two-thousand-cubit boundary that marks how far we may

## ערב שבת ויום טוב

### עירוב תחומין

On שבת and יום טוב it is forbidden to walk more than 2000 cubits (about 3000 feet) beyond the boundary (תחום) of the town where you live or are staying when the day begins. By placing food sufficient for two meals, before nightfall, at a point within 2000 cubits from the town limits, you confer on that place the status of a dwelling for the next day, and are then permitted to walk 2000 cubits from there.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִצְוַת עֵרֹב.

בְּדִין עֵרֹבָא יְהֵא שְׂרָא לִי לְמִיּוּל מֵאַתְרָא  
הַדִּין תְּרִין אֲלָפִין אֲמִין לְכָל רוּחָא.

### עירוב חצרות

On שבת it is forbidden to carry objects from one private domain to another, or from a private domain into space shared by others, such as a communal staircase, corridor or courtyard. If עירוב חצרות falls on Friday, an עירוב חצרות is created when each of the Jewish households in a court or apartment block, before יום טוב, places a piece of bread in one of the homes. The entire court or block then becomes a single private domain within which it is permitted to carry.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִצְוַת עֵרֹב.

בְּדִין עֵרֹבָא יְהֵא שְׂרָא לְנָא לְטִלְטוּלִי וּלְאַפּוּקִי וּלְעִיּוּלִי  
מִן הַבְּתִים לְחֵצֵר וּמִן הַחֵצֵר לְבֵתִים  
וּמִבֵּית לְבֵית לְכָל הַבְּתִים שְׁבַחְצֵר.

#### EIRUVIN

*Eiruvim* are halakhic devices relating to Shabbat and the festivals by which the sages “joined” different domains of space and time. *Eiruv* comes from the same root (ע-ר-ב), literally: combine or join) as *erev*, “evening,” the time

## EIRUV TAVSHILIN

*It is not permitted to cook for Shabbat when Shavuot falls on Friday unless an Eiruv Tavshilin has been made prior to the Yom Tov. This is done by taking a loaf or piece of matza together with a boiled egg, or a piece of cooked fish or meat to be used on Shabbat. While holding them, say the following:*

**ברוך** Blessed are You, LORD our God, King of the Universe,  
who has made us holy through His commandments,  
and has commanded us  
about the mitzva of Eiruv.

By this Eiruv may we be permitted  
to bake, cook, insulate food, light a flame  
and do everything necessary on the festival for the sake of Shabbat,  
for us and for all Jews living in this city.

## CANDLE LIGHTING

*On Erev Yom Tov, say the following blessing and then light the candles from an existing flame. If also Shabbat, cover the eyes with the hands after lighting the candles and say the following blessing, adding the words in parentheses.*

**ברוך** Blessed are You, LORD our God, King of the Universe,  
who has made us holy through His commandments,  
and has commanded us to light  
(the Sabbath light and) the festival light.

**ברוך** Blessed are You, LORD our God, King of the Universe,  
who has given us life, sustained us,  
and brought us to this time.

---

essential structure of Jewish law that surrounds and protects the holiness of space and time.

## CANDLE LIGHTING

Candle lighting on Shabbat and festivals represents *shelom bayit*, “peace in the home.” The sages say that Adam and Eve were created on the eve of

## עירוב תבשילין

*It is not permitted to cook for שבת when שבועות falls on Friday unless an עירוב תבשילין has been made prior to the יום טוב. This is done by taking a loaf or piece of matza together with a boiled egg, or a piece of cooked fish or meat to be used on שבת. While holding them, say the following:*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִצְוֹת עִירוּב.

בְּדִין עִירוּבָא יְהִיא שְׂרָא לְנָא  
לְמִיפָא וּלְבִשְׂלָא וּלְאִטְמָנָא וּלְאִדְלָקָא שְׂרָגָא  
וּלְמַעְבָּד בְּלַ צְרִכְנָא מִיּוֹמָא טְבָא לְשַׁבְּתָא  
לְנוּ וּלְכָל יִשְׂרָאֵל הַדְרִים בְּעִיר הַזֹּאת.

## הדלקת נרות

*On ערב יום טוב, say the following blessing and then light the candles from an existing flame. If also שבת, cover the eyes with the hands after lighting the candles and say the following blessing, adding the words in parentheses.*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ לְהַדְלִיק נֵר שֵׁל (שַׁבָּת וְשֵׁל) יוֹם טוֹב.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
שֶׁחֵינּוּ וְקִיַּמְנוּ, וְהַגִּיעֵנוּ לְזִמְן הַזֶּה.

---

walk outside the limits of a town. An *eiruv hatzerot* joins multiple homes into a single private domain for the purpose of carrying between them on Shabbat. An *eiruv tavshilin* permits us to prepare food for Shabbat on a festival that immediately precedes Shabbat. All three were instituted to enhance the joy of the festival and the delight of Shabbat without weakening the

*Some add:*

יְהוָה רַצוֹן: May it be Your will, LORD our God and God of our ancestors, that the Temple be speedily rebuilt in our days, and grant us our share in Your Torah. And may we serve You *Mal. 3* there in reverence, as in the days of old and as in former years.

*Prayer after candle lighting*

*(add the words in parentheses as appropriate):*

יְהוָה רַצוֹן: May it be Your will, LORD my God and God of my forebears, that You give me grace – me (and my husband/and my father/and my mother/and my sons and my daughters) and all those close to me, and give us and all Israel good and long lives. And remember us with a memory that brings goodness and blessing; come to us with compassion and bless us with great blessings. Build our homes until they are complete, and allow Your Presence to live among us. And may I merit to raise children and grandchildren, each one wise and understanding, loving the LORD and in awe of God, people of truth, holy children, who will cling on to the LORD and light up the world with Torah and with good actions, and with all the kinds of work that serve the Creator. Please, hear my pleading at this time, by the merit of Sarah and Rebecca, Rachel and Leah our mothers, and light our candle that it should never go out, and light up Your face, so that we shall be saved, Amen.

---

the festivals when in the soft light of the flickering flames, the jagged edges of the week lose their sharpness and we begin to feel the unity of all things in the sensed presence of their Creator.

יְהוָה רַצוֹן: *May it be Your will.* A beautiful prayer usually said by the woman of the house, invoking the merits and enduring influence of the matriarchs of our people – Sarah, Rebecca, Rachel and Leah – and the courage and devotion of their steadfast love for God and their families. It is a touching summary of the values by which Jewish women through the millennia lived and taught their children.

Some add:

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה בֵּית  
הַמִּקְדָּשׁ בְּמַהְרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ, וְשֵׁם נַעֲבֹדְךָ  
בִּירְאָה בְּיָמֵי עוֹלָם וּבְשָׁנִים קְדָמְנִיּוֹת. וְעֲרֵבָה לִיהוָה מְנַחַת  
יְהוּדָה וִירוּשָׁלַם בְּיָמֵי עוֹלָם וּבְשָׁנִים קְדָמְנִיּוֹת:

Prayer after candle lighting

(add the words in parentheses as appropriate):

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שֶׁתְּחַוֶּנּוּ אוֹתִי (וְאֶת  
אִישׁי/ וְאֶת אָבִי/ וְאֶת אִמִּי/ וְאֶת בְּנֵי וְאֶת בָּנוֹתַי) וְאֶת כָּל קְרוֹבֵי,  
וְתֵתֵן לָנוּ וּלְכָל יִשְׂרָאֵל חַיִּים טוֹבִים וְאַרְפִּים, וְתִזְכְּרֵנוּ בְּזִכְרוֹן טוֹבָה  
וּבְרָכָה, וְתִפְקְדֵנוּ בְּפִקְדוֹת יְשׁוּעָה וְרַחֲמִים, וְתִבְרַכְנוּ בְּרִכּוֹת גְּדוּלוֹת,  
וְתִשְׁלַם בְּתִינוּ וְתִשְׁפֵן שְׂכִינְתְּךָ בֵּינֵינוּ. וְזַכְּנֵי לַגְּדָל בָּנִים וּבְנֵי בָנִים  
חֲכָמִים וְנְבוֹנִים, אֹהֲבֵי יְהוָה יְרֵאֵי אֱלֹהִים, אֲנָשֵׁי אִמָּת זָרַע קָדֵשׁ,  
בִּיהוּ דְּבִקִּים וּמְאִירִים אֶת הָעוֹלָם בְּתוֹרָה וּבְמַעֲשֵׂים טוֹבִים וּבְכָל  
מְלָאכַת עֲבוֹדַת הַבּוֹרָא. אָנָּה שְׂמַע אֶת תְּחִנָּתִי בְּעֵת הַזֹּאת בְּזִכְרוֹת  
שָׂרָה וְרֵחֶל וְלֵאָה אֲמוֹתֵינוּ, וְהָאֵר נִרְנוּ שְׂלֵא יִכְבֶּה לְעוֹלָם וְעַד,  
וְהָאֵר פְּנֵיךָ וְנוֹשְׁעָה. אָמֵן.

Shabbat, the sixth day, and sinned and were sentenced to exile from Eden on the same day (*Avot deRabbi Natan* 1). God took pity on them and delayed the start of their exile by a day so that they were able to spend one day, Shabbat, in paradise. On that day, said the sages, the sun did not set. It was a day of light, physical and spiritual, in which the first man and woman experienced the harmony of the universe and of their relationship. The candles of Shabbat – customarily two, though Jewish law requires minimally one – symbolize the two aspects of holy time: *zakhor*, “remember” (Ex. 20:8) and *shamor* “guard” (Deut. 5:12). They also symbolize man and woman, humanity and God, heaven and earth, united on this day. Though, since the first humans, we no longer inhabit paradise, we capture something of it on Shabbat and

## Minḥa for Weekdays

אֲשֶׁרֵי Happy are those who dwell in Your House; Ps. 84

they shall continue to praise You, Selah!

Happy are the people for whom this is so; Ps. 144

happy are the people whose God is the LORD.

A song of praise by David. Ps. 145

I will exalt You, my God, the King, and bless Your name for ever and all time. Every day I will bless You, and praise Your name for ever and all time. Great is the LORD and greatly to be praised; His greatness is unfathomable. One generation will praise Your works to the next, and tell of Your mighty deeds. On the glorious splendor of Your majesty I will meditate, and on the acts of Your wonders. They shall talk of the power of Your awesome deeds, and I will tell of Your greatness. They shall recite the record of Your great goodness, and sing with joy of Your righteousness. The LORD is gracious and compassionate, slow to anger and great in loving-kindness. The LORD is good to all,

---

through many streets and across the marketplace throughout the day. He almost forgets that there is a Maker of the world. Only when the time for the afternoon prayer comes, does he remember, 'I must pray.' And then, from the bottom of his heart, he heaves a sigh of regret that he has spent his day on idle matters, and he runs into a side street and stands there and prays. God holds him dear, very dear, and his prayer pierces the heavens."

אֲשֶׁרֵי *Psalm 145. Ashrei*, at the beginning of Minḥa, is an abridged form of the more extended *Pesukei DeZimra*, the Verses of Praise, of the morning service. It is a meditation prior to the Amida. The Amida is prayer in its purest form, and it requires *kavana*, a direction of the mind, a focusing of our thoughts. *Kavana* involves "clearing your mind of all extraneous thoughts, and seeing yourself as if you are standing before the Divine Presence. Therefore it is necessary to sit for a while before prayer in order to direct your mind, and then pray gently and pleadingly, not like one who prays as if he were carrying a burden which he is keen to unload and leave" (Maimonides,

## מנחה לחול

תהלים פד

תהלים קמד

תהלים קמה

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְיֶה לְךָ סֵלָה:  
 אֲשֶׁרִי הָעֵם שֶׁפָּכַח לּוֹ, אֲשֶׁרִי הָעֵם שִׁיהוּה אֱלֹהִיו:  
 תְּהִלָּה לְדָוִד  
 אֲרוּמֵיךָ אֱלֹהֵי הַמֶּלֶךְ, וְאַבְרָכָה שְׂמִיךָ לְעוֹלָם וָעֶד:  
 בְּכָל־יוֹם אֲבָרְכֶךָ, וְאֵהְלֵלָה שְׂמִיךָ לְעוֹלָם וָעֶד:  
 גְּדוֹל יְהוָה וּמְהִלָּל מְאֹד, וְלִגְדֹלְתוֹ אֵין חֶקֶר:  
 דוֹר לְדוֹר יִשְׁבַח מַעֲשֵׂיךָ, וְגִבּוֹרְתֶיךָ יִגִּידוּ:  
 הַדָּר כְּבוֹד הַזֶּרֶךְ, וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:  
 וְעִזּוֹז נֹרְאוֹתֶיךָ יֵאמְרוּ, וְגִדּוֹלְתְךָ אֶסְפְּרָנָה:  
 זְכַר רַב־טוֹבְךָ יִבְיָעוּ, וְצַדִּיקְתְךָ יִרְנְנוּ:  
 חֲנוּן וְרַחוּם יְהוָה, אֶרְךָ אַפְּסִים וְגִדְל־חֶסֶד:

### MINḤA – AFTERNOON SERVICE

The Afternoon Service corresponds to the daily afternoon sacrifice (*Berakhot* 26b). The *Minḥa*, or “meal-offering,” was not unique to the afternoon sacrifice. The afternoon service may have become known as *Minḥa* because of the verse in Psalms (141:2): “May my prayer be like incense before You, the lifting up of my hands like the afternoon offering [*minḥat arev*].”

The sages (*Berakhot* 6b) attached special significance to the afternoon prayer, noting that Elijah’s prayer was answered at this time (1 Kings 18:36). It is easier to pray in the morning and evening as we are about to begin or end our engagement with the world for the day. *Minḥa* is more demanding. It means that we are turning to God in the midst of our distractions. We are bringing Him into our life when it is maximally preoccupied with other things. *Minḥa* is the triumph of the important over the urgent, of what matters ultimately over what matters immediately. That is why prayer in the midst of the day has a special transformative power.

The Ba’al Shem Tov said: “Imagine a man whose business hounds him



and His compassion extends to all His works. All Your works shall thank You, LORD, and Your devoted ones shall bless You. They shall talk of the glory of Your kingship, and speak of Your might. To make known to mankind His mighty deeds and the glorious majesty of His kingship. Your kingdom is an everlasting kingdom, and Your reign is for all generations. The LORD supports all who fall, and raises all who are bowed down. All raise their eyes to You in hope, and You give them their food in due season. You open Your hand, and satisfy every living thing with favor. The LORD is righteous in all His ways, and kind in all He does. The LORD is close to all who call on Him, to all who call on Him in truth. He fulfills the will of those who revere Him; He hears their cry and saves them. The LORD guards all who love Him, but all the wicked He will destroy. ▶ My mouth shall speak the praise of the LORD, and all creatures shall bless His holy name for ever and all time.

We will bless the LORD now and for ever. Halleluya!

Ps. 115

---

which include three times the word *Ashrei* (“happy”), the first word of the book of Psalms; and one at the end, which ends with *Halleluya*, the last word of the book of Psalms. Thus *Ashrei* is a miniature version of the book of Psalms as a whole.

*Ashrei* means “happy, blessed, fruitful, flourishing.” It refers not to a temporary emotional state but to a life as a whole. One who is *ashrei* does well and fares well, living uprightly and honestly, respected by those worthy of respect. The word is in the plural construct, literally “the *happinesses* of,” as if to say that happiness is not one thing but a harmonious blend of many things that make up a good life. Psalm 1 gives a vivid picture of such a life:

Happy is one who does not walk in step with the wicked, or stand in the place of sinners, or sit in the company of mockers, but whose delight is in the Torah of the LORD, and who meditates on His Torah day and night. He is like a tree planted by streams of water that yields its fruit in season and whose leaf does not wither – whatever he does prospers. (Verses 1–3)

טוֹב־יְהוּה לְפַל, וְדַחַמְיוּ עַל־כָּל־מַעֲשָׂיו:  
יִדְוֹךְ יְהוּה כָּל־מַעֲשֵׂיךָ, וַחֲסִידֶיךָ יְבָרְכֻכָּה:  
כְּבוֹד מַלְכוּתְךָ יֵאמְרוּ, וְגִבּוֹרֶתְךָ יִדְבְּרוּ:  
לְהוֹדִיעַ לְבַנֵּי הָאָדָם גְּבוּרָתוֹ, וְכְבוֹד הַדָּר מַלְכוּתוֹ:  
מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל־דָּוָר וְדָר:  
סוֹמֵךְ יְהוּה לְכָל־הַנְּפֹלִים, וְזוֹקֵף לְכָל־הַפְּפוּפִים:  
עֵינַיִךְ כָּל־אֵלֶיךָ יִשְׁפְּרוּ, וְאַתָּה נוֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:  
פּוֹתֵחַ אֶת־יְדֶיךָ, וּמִשְׁבִּיעַ לְכָל־חַי רִצּוֹן:  
צְדִיק יְהוּה בְּכָל־דְּרָכָיו, וַחֲסִיד בְּכָל־מַעֲשָׂיו:  
קְרוֹב יְהוּה לְכָל־קוֹדָאִיו, לְכָל־אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת:  
רִצּוֹן־יֵרָאִיו יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע, וְיוֹשִׁיעֵם:  
שׁוֹמֵר יְהוּה אֶת־כָּל־אֲהָבָיו, וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד:  
- תְּהִלַּת יְהוּה יִדְבֵר פִּי, וּיְבָרֵךְ כָּל־בֶּשֶׂר שֵׁם קְדָשׁוֹ לְעוֹלָם וָעֶד:  
וְאַנְחָנוּ נְבָרֵךְ יְהוּה מֵעַתָּה וְעַד־עוֹלָם, הַלְלוּיָהּ:

תהלים קטו

Laws of Prayer 4:16). *Ashrei* is the way we “sit for a while before prayer” in order to direct our mind (*Berakhot* 32b). Therefore, though it may be said standing or sitting, the custom is to say it sitting.

It consists of Psalm 145, chosen for three reasons: (1) It is an alphabetical acrostic, praising God with every letter of the alphabet (except *nun*, missing lest it refer to a verse that speaks about the fall, *nefila*, of Israel). (2) It contains the verse, “You open Your hand, and satisfy every living thing with favor,” regarded by the sages as one of the essential features of prayer, namely recognition of our complete dependence on God (*Berakhot* 4b). (3) As the psalm speaks of the joy and serenity of those who trust in God, it fulfills the requirement to pray joyfully (see Rashi, *Berakhot* 31a). Psalm 145 is also the only one of the 150 psalms to be called a psalm (*tehilla*) in its superscription.

Added to Psalm 145 are verses from other psalms: two at the beginning,